

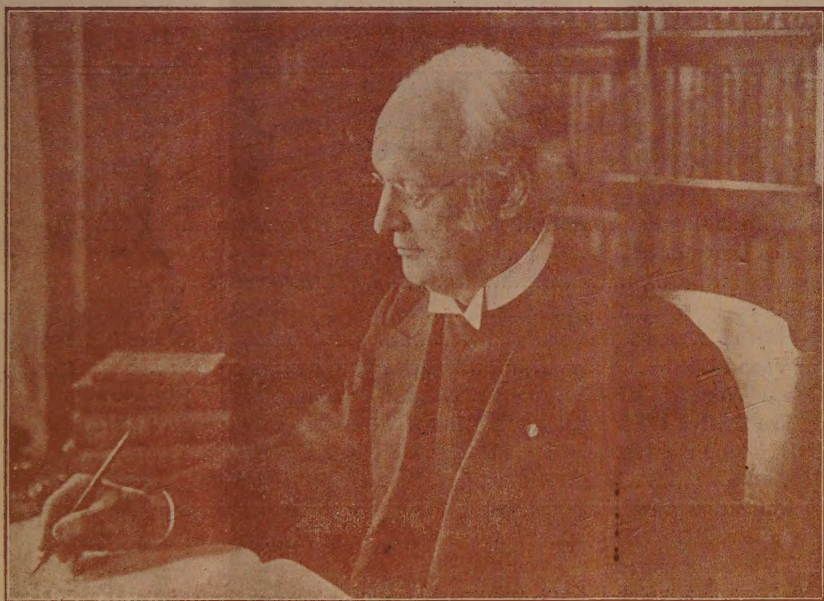
Vol. XII.

JUNE, 1916.

No. 6

(行發日一回一月每) 可認物便郵種三第日八月七年八十三治明  
(行發日一月六年五正大)

# THE KOREA MISSION FIELD



BISHOP HARRIS.

SEOUL

KOREA

# THE KOREA MISSION FIELD

## A MONTHLY MAGAZINE.

**PUBLISHED AT SEOUL** in the interest of all the Evangelical Missions in Korea.

**EDITOR.**—Rev. ALLEN F. DeCAMP.

**BUSINESS MANAGER.**—Mr. GERALD BONWICK, the Tract House, Seoul.

**ANNUAL SUBSCRIPTION**, including postage to any part of the world, one *yen*, or 50 cent. gold, or 2/1 English Currency. Business matters and Subscriptions should be addressed to Mr. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by FOREIGN Money Order or ordinary Bank cheque. Please do not send stamps or Inland Money Orders.

If preferred, Subscriptions may also be sent to any of the following:—

### IN AMERICA.

Dr. F. M. NORTH, 150 Fifth Ave., New York. Rev. J. E. McCULLOCH, 422 Park Ave, Nashville, Tenn. Mr. D. H. DAY, 156 Fifth Ave. New York. Rev. ERNEST HALL, 920 Sacramento St., San Francisco, Cal.

### IN GREAT BRITAIN.

Mrs. S. BONWICK, 28 Weston Park, Crouch End, London, England.

**SINGLE COPIES** 10 *sen*; three of same issue for 25 *sen*.

**PRINTED** by FUKUIN PRINTING CO. LTD., Kobe, Japan.

---

## CONTENTS.

---

Editorial Pages.....	147
The Union of Presbyterians and One General Assembly in Korea .....	
..... Rev. Eugene Bell.	151
Bishop Harris.....	Rev. F. Herron Smith. 152
How I Became a Missionary .....	Mrs. C. S. Deming. 154
When I Get to America .....	John J. Johns. 156
The Work of One Afternoon .....	Mrs. J. R. Moose. 159
The Spiritual Life in Itinerating .....	Rev. Victor H. Wachs. 160
Dedication and Installation at Korean Central Y.M.C.A. ....	
..... Secretary Rev. F. M. Brockman.	162
Itinerating Accessories.	
III. The Donkey .....	163
Things Korean.	
I. Genesis of the Korean People .....	165
II. Two Bible Women setting the Pace.....	165
III. Korean Lepears "Going One Better" .....	165
IV. "A Little child shall lead them" .....	
..... A Presbyterian Evangelist.	166
V. The Women Leper Joy-Givers .....	Rev. J. C. Crane. 166
VI. Folklore,—The Crying Seed .....	Korea Review. 167
The Kunsan Men's Bible Institute.....	Rev. W. B. Harrison. 167
Correspondence.....	Rev. E. W. Koons. 168
Notes and Personals.....	170



# THE KOREA MISSION FIELD

VOL. XII.

JUNE, 1916.

NO. 6.

## EDITORIAL PAGES.

We are glad to present in this issue the article by Eugene Bell describing "The Union of Presbyterians and One General Assembly in Korea." The most hopeful feature of this development will be seen to have been its vital growth,—

"Silently as the Springtime her crown of verdure weaves,  
And all the trees on all the hills put forth their thousand leaves."

This also is the prophesy of its persistence and waxing strength. The closing notes of this article which suggest enlarged Church Union which shall embrace all the evangelical Missions in Korea, are notes accordant with the bells of Heaven. The writer declares the only possible excuse for not having such union to be a lack of *unity*. But if this unity is lacking, is not such lack a grievous sin, and if so, who is the sinner? Is it the Methodist, the Anglican or the Presbyterian; or are they all under condemnation? Is someone waiting to be wooed by another to that other,—the Methodist by and to the Presbyterian or *vice versa*? What a vain and shortsighted conception! Truly, "My thoughts are not as your thoughts, neither are my ways your ways, saith the Lord, for as the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts," for the Holy Spirit has long been wooing each to the Christ "Whose head is wet with dew and his locks with the drops of the night," as he waits outside for a response to His repeated knocking. If only we will hearken, open and come close to Him we then must come as close to one another as possible (His possible) which is as close as the members of our living body are to each other. Yes, even closer still than that, "As Thou Father art in Me and I in Thee that they also may be one in us, that the world may believe that Thou has sent Me."

"Oh for a man to arise in me,  
That the man that is might cease to be!"

Suppose we change this a bit and say,

Oh for a Christ to arise in me,  
That the Christ that is might cease to be!

A Christ who through me "might set free in the world the power of God." When at the tomb of Lazarus Jesus cried "Come forth!" he that had been dead began to breathe, perhaps to struggle and tumble about in the effort to get loose from grave bonds. Then the Savior said,



"Loose him and let him go!" So our Christ to-day is alive. We feel it to be true. We are almost sure that Easter is more than a history or a hope. We do feel confident that there is in it a Christ Who, though far away, is nevertheless alive! But tell me, is not the Christ of to-day, tho alive, nevertheless bound about with grave bonds? Why not loose Him and let Him go" and so "set free in the world the power of God," the power that raised Jesus from the dead? Quit being Christians so like the world as to be intelligible and measurable by the world and so despicable in its eyes! A true Christian has been well defined as "A unique individual. He is a supernatural being. He is inexplicable! If he could be explained he would not be a Christian." Spirits in this mundane sphere need bodies through which to work. For the home of the Eternal Spirit of Christ, has been appointed the Church, "For His body's sake which is the Church" "that the world may know that Thou hast sent Me."

#### THE CHURCH MILITANT,—OLD TESTAMENT CHRISTIANS.

#### VIII.

Christians may be divided into three classes the nominal, the New Testament and the Old Testament Christian. The nominal Christian is one who happens to be a citizen of a so-called Christian country, which citizenship, so far from releasing him from thralldom to "the world, the flesh and the Devil" may accentuate it, by opening to him manifold doors of opportunity, through equipment with the munitions of civilization, which make possible his becoming fourfold more wicked than otherwise were possible! The New Testament Christian is he who has been "born from above" by "the washing of regeneration and the renewing of the Holy Ghost," whereby he views the world of men and of things from the standpoint of Jesus the Christ, Whom he joyfully accepts as his Savior and King. An Old Testament Christian, like a child, is immature and undeveloped; he deals with shadows and symbols; the promises he greets from afar as prophetic of peace, good-will and brotherhood totally unsuited to this present world in which he now dwells, but possibly to be realized in a "sweet by and by." In a word, The Old Testament Christian to-day is like those Jews who rejected Christ because He proclaimed a kingdom consisting "not of meat and drink but of righteousness and true holiness," whose nobles consist of those who are last of all because servants of all and so likest the Christ Who was among men, preëminently, as one who served!

The most shocking feature of the gigantic war now waging is that a majority of the twelve millions of men who confront each other on the battle-lines of Europe have been baptized into the blessed name of the Prince of Peace and so were pledged to love all Christians well enough, mutually, to die for one another, in the stead of which they have closed in a death grapple for mutual destruction. Not only so but each claims God's assistance against the other on the ground that he is instinctively



defending himself against the murderous machinations of his fellow Christian! This "confusion worse confounded" seems explicable; on the basis that the present day warriors of Europe, if Christians at all, are Old Testament Christians.

Theirs is the Old Testament conception of God. The Lord of Hosts, a God of war who ordereth the battle and fights upon the side of His chosen people against all other nations and giveth them the victory, too, so long as they obey his orders. This is the crude, dim, alphabetical conception of God of the most ancient part of the Old Testament, which matured and ripened through the centuries until God Himself became incarnate in "His Son by whom also He made the worlds," and who was called "The Word of God." Christ declared that God is "Our Father," that God is Love, and added, "He that hath seen Me hath seen the Father." Hence any conception of God which is different from Christ and from His teaching is unwarranted by Scripture. The European contestants, we are told, do not pray to "Our Father" God nor to the Lord Jesus Christ, and in this they are perfectly consistent.

We are told that our society, business, politics and our civilization need to be Christianized, which is indeed true, but these things can be accomplished only as our religion is Christianized. Then all things will be made new including God and country; for the Old Testament conception of God will be replaced by Christ's conception, "Our Father," and instead of being national patriots we will become international, as was the Christ, and thus war will cease and permanent peace will be ushered in. Dr. John Henry Jowett, of New York, but lately of England, writes so strongly and luminously on these points that we quote him gladly. "First we must Christianize our *conception of God*. 'He that hath seen Me hath seen the Father.' Our conception of God must begin and end in Christ our Lord. Our conception must not be B.C. or A.D. but C. What shall we think about God? Just what Jesus Christ reveals. Lately we have been using the word "God" without its Christian content. We have been going back to the Old Testament for our conception of God, and even back to the early records of the Old Testament.....back to the twilight of revelation, back to the God revealed in the world's childhood before the fuller word had yet been spoken.

We have been opprest by the way the name of God has been used in the course of the present war. But what has been the value of the name? By no chance have I seen Him called "the Father" in the invocations of kings or Kaiser. By no chance have I seen him address as Christ. No, it is the name of "God" robbed and emptied of its Christ significance. It is God, minus Christ.

The Old Testament is the wonderful record of the slow education of a particular people. The revelation begins in the dawn, in the mist and dull haze of passing night, and the day brightens and broadens until the full sun rises in Christ our Lord. Here is one of the things of the early twilight. "Eye for eye, tooth for tooth, foot for foot burning for burning, wound for wound, stripe for stripe." That is where we are to-day; but that is not one of the things revealed to us in Christ. Listen to our



Lord: "But I say unto you, love your enemies." We have gone back to the twilight for standards for the noon.

This is one of the most deadly practical heresies of our time. We have un-Christianized the name of God, and the first and paramount necessity, if we are ever to establish a lasting peace, is to restore that name to its Christian value. When we use the word "God" it must be Jesus whom we see. "He that hath seen Me hath seen the Father." We shall never have peace until the God we worship, and to whom we offer our prayer, is the Lord and Father of us all, revealed to us in the word and life and death of our Lord and Savior Jesus Christ.

Another conception which needs to be Christianized, if an abiding peace is to make her home among the children of men, is *our conception of nationality*. Here again we can choose to live in the dim, hazy twilight, or in the fuller noon. We can choose to live in the early Old Testament with Moses and Joshua, or in the New Testament with Jesus Christ. We can do our thinking about nationality among the primitive standards, or we can go into the high school of Christ.

Now where shall we get our thought moulds of race and nationality? Shall we get them from Samson or from Christ? It is my deep conviction that much of our evil practises have arisen from our un-Christian thinking about these things. We have wiped out the Christian revelations and standards. We have ignored Christ, and we pursue our thinking as tho He had never been. The consequence is, our conception of nationality is too often tribal and exclusive. That is Old Testament thinking. It is not the Christianized thought of the New.

Turn to the Christian revelation.

"Ye are all the children of God by faith in Jesus Christ.\* \* \* There is neither Jew nor Greek."

"There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him."

"Where there is neither Greek nor Jew, Barbarian nor Scythian."

How vast is the contrast between this conception and the one which I have just named! But does the Christ-conception wipe out the element of nationality and disregard it? By no means. It disregards nationality as an ultimate, it honors nationality as a mediate; it magnifies nationality as a means; it rejects nationality as an end. Christianity conceives national differences as the intended ministers of a richer union. Nationality is not an orchestra, it is only an instrument. Nationality is not a complete picture, it is only a tint in the making of a picture. In Christian teaching, endowments are specialized for the sake of a larger and general service. The nation is the servant of the race."



## THE UNION OF PRESBYTERIANS AND ONE GENERAL ASSEMBLY IN KOREA.

There are now, and have been for years, four Presbyterian Missions at work in Korea. They are the Australian, Canadian, and Northern, and Southern of the United States.

From the time there were just two it was felt to be both necessary and desirable that they should be in the closest possible relation with each other. With this in view, as early as 1889 a Presbyterian Council was formed. To this Council was to be referred everything pertaining to the common interests of all the Presbyterian Missions, especially whatever concerned the organization of but one Presbyterian church in Korea. This Council has continued up to the present time, and tho it has only advisory powers, there has never yet arrived a time when its advice and decisions have been ignored by any of the bodies composing its membership.

At first it had to do with the location in different parts of the country of the various Presbyterian Missions as they arrived and began work. The Northern Presbyterians were already established in Seoul, Pyeng Yang and the northwestern part of the country. On the recommendation of this Council, the Australians took the southeast; the Southern Presbyterians took the southwest and the Canadians took the northeast.

With reference to church government, each Mission or missionary might have claimed the powers of foreign evangelists with authority to examine candidates, baptize, and administer discipline. But all these powers were voluntarily surrendered to the central body. This Council, in the days when there were no native elders to sit with them, appointed committees for different sections of the country, consisting of three or more of their own number, clothed with sessional powers to examine applicants for church membership, administer discipline and organize churches. These were called sessional committees. The central body being the full session or Presbytery. This body from the year 1901 organized and conducted a Union Theological Seminary at Preng Yang. Later when there were a number of elders and seven graduates from the five year Seminary course were ordained to the Gospel ministry, one native Presbytery was organized for the whole country. The respective church authorities in the home lands having given their consent, the ordained missionaries became full members of this native church court while retaining their membership in the Presbyteries at home. As had been done in the Council, Commissions of Presbytery were appointed for different parts of the country, and clothed with Presbyterial authority *ad interim*. When the Central Presbytery grew to be very large, it was organized into one General Assembly for the whole country and the Commissions of Presbytery were organized into seven Presbyteries, that continue till to-day.

No Mission or missionary acts independently but gets all his authority from these native church courts. His records of examinations, disci-



pline, and ordination of elders and deacons must all be submitted to Presbytery and from any of his decisions appeal can be taken to the higher church courts in the regular way. From the organization of the first Presbytery the native brethren have always been in the majority. It is cause for the greatest thanksgiving that, under the blessing of God, the church has been organized in unity and harmony without friction. In the Council a divided vote has never been along Mission lines. In the native courts a divided vote has never been along racial lines. A spirit of harmony and unity has prevailed throughout. The Korean brethren have deferred to their fathers in the faith in the most beautiful spirit. For the first three years, they insisted on having a foreign missionary for moderator of the General Assembly. And finally, it was only after a missionary declined the election, that they could be induced to put in one of their own number. This too in spite of the fact that he was well qualified and made an excellent presiding officer. There has never been friction between one Mission and another. There has never been friction between the native and foreign brethren, and we praise God for one united harmonious Presbyterian church for all of Korea, with one General Assembly having 132 ordained native ministers, with 224 organized, and 1850 unorganized churches; 332 elders with a total baptized membership of 61370. Associated with these are 93 ordained foreign missionaries of the four Missions named above.

We are organized on the fundamental and historic doctrines of the Presbyterian and Reformed faith. We believe in union most heartily. It would seem to be a crime to have done otherwise than has been done in Korea in having just one Presbyterian Church for the whole country. We are in hearty sympathy with and an advocate of Union, and would most heartily unite even with other Protestant Evangelical churches if the way were opened. We rejoice in the union we have. We will support it without reserve. But there can be no organic union where there is not unity first. The sin of Schism is needless and sinful separation from Christian brethren of true faith and unquestioned piety. But if it ever comes to the time in Korea when any church court will do as some church courts have done at home, and insist on ordaining to the ministry men who question the divinity of Christ, the Virgin Birth, Vicarious atonement and the resurrection, there will be division and there should be division.

EUGENE BELL.

## BISHOP HARRIS.

The other day Brother Morris remarked that Bishop Harris must stand as the representative of Christianity to a great many Japanese, especially those in high positions. I replied that in my judgment, no man living, either Japanese or foreigner, represented Jesus Christ to a greater number of influential Japanese, than Bishop Harris. They know him and love him for the noble Christian gentleman that he is.

As he had announced some time ago that he expects to resign his



bishopric at the General Conference next month, he was shown special attention at the time of his departure for home. At Seoul, His Excellency Count Terauchi, gave a dinner in his honor and farewell meetings, almost without number, were held by all classes of people. His Korean friends gave him a magnificent silver loving cup as a token of their regard, and the Methodist missionaries presented him a beautiful alligator-skin travelling bag.

At Tokyo too, he was the recipient of very special honors. His Majesty, the Japanese Emperor, granted him the Second Class Order of the Rising Sun, a mark of very special esteem. This is the third time that Bishop Harris has been decorated. A great farewell banquet was attended by Foreign Minister Ishii, Baron Kaneko, Mr. Ebara of the House of Peers, Mr. Saburo Shimada, the President of the Diet, Mr. Guthrie, the American Ambassador, and many of the leading men of Tokyo of all classes. Many words of praise and esteem were spoken, but these men were not satisfied with mere words. As a more substantial token of their regard they presented him with a pleasant villa and garden located at Kamakura, the most attractive of the suburbs of Tokyo and Yokohama. He has always said that he would end his days among the people whom he has lived to serve and that he would lay his dust in Japan where his wife and only child are sleeping. But this last expression of love must have filled his cup of joy to overflowing. We unite with his Tokyo friends in hoping that he will live to spend many happy days in his new home, looking out over the broad Pacific which has played such a tragic part in his life, or off to peerless Fuji, which he loves like a true Japanese.

It was in 1873, or 43 years ago that he first came to Japan, one of a band of three, the first missionaries sent to this Empire by the Methodist Episcopal Church. He had served gallantly as a soldier in the Civil War and was a graduate of Allegheny College.

His work and life since that time can be roughly divided into three roads. During the early days he was stationed at Hakodate, in the north of Japan. For many years he performed the ordinary tasks of a missionary and did his part in planning and laying the foundations of Japanese Methodism.

The second period was spent on the Pacific coast where he served as Superintendent of the Oriental Mission work of the Methodist Episcopal Church. His kindness and sympathy made him beloved by all of the hundreds of ambitious young Japanese whom he assisted and with whom he came in touch in those days. To-day those same men are everywhere, many filling high positions, and they never forget him. To many he gave or lent money, but he told me one time that it all came back even doubled or trebled. During this period he did splendid service in interpreting that which is best in Japan to America and in maintaining the friendship between the two countries.

Twelve years ago he was elected Missionary Bishop for Japan and Korea. In Japan he found that the majority of the pastors and missionaries believed it wise to unite the Missions of the Methodist Episcopal,



South, the Canada Methodist and the Methodist Episcopal Churches and organize the independent Japan Methodist Church. Although this would take away from him the greater part of his territory, leaving only the Korea Mission, which was much smaller then than now, he favored the movement because he believed it would advance the Kingdom of Christ. This union took place in 1907, but the Japanese at once made him Honorary Bishop and he assisted in the ordination of Bishop Honda and himself ordained Bishop Hiraiwa. During these years he has had charge of the foreign missionaries of the Methodist Episcopal Church left in Japan.

Of his work in Korea it would be presumptuous to write. The readers of this little magazine know more about it than does the writer. It is safe to say that he has done a work no other man living could have accomplished. To the officials he has been the trusted and faithful interpreter of Christianity and to the Korean Christians and missionaries the enthusiastic interpreter of the best in Japan. The Methodist Mission that was, has become a Conference with two ministerial and two lay delegates to the American General Conference; when he came, there was not a single ordained Korean, while now there are three or four who are serving as District Superintendents. Great gains have been registered in all departments of the work. Even though he resigns as Bishop, he will receive a hearty and sincere welcome whenever he can come to Chosen.

F. HERRON SMITH.

## HOW I BECAME A MISSIONARY.

At the time of my birth my parents were living in an interior city of China, with no other foreigners within one hundred miles of them. From my earliest days my parents dedicated me to God for China, as they did each one of their eight children. We knew the fact, but no other influence was brought to bear on us to influence us in making a choice of lifework. Each had to face the question alone with God.

When only a few months old, my Father had to go with a preacher to a large city three days journey up the river to preach and distribute tracts at a great heathen festival which attracted many thousands yearly. He was having splendid success, the crowds were listening attentively, books were being sold and distributed in large numbers. Suddenly the impression was borne in on him that he was needed immediately at home, and that he must go. The preacher tried to dissuade him because of the unusual success that they were having, but my Father would not stay. He could not get a boat, so set out to walk. Walking night and day he arrived at the city only to find that the gates had just been closed. He waited outside the city and entered when the gates were opened at dawn of day. When he arrived home, he found my life almost gone. I had been taken suddenly ill, my mother did what she could for me, but the remedies would not work. She felt that my life depended



largely on getting my Father to me, as he had some medical knowledge. So she prayed that he might be sent home at once. He knew just what to do for me, my life was saved in answer to prayer, and once more my parents dedicated my life to China.

In those early days of danger we missionary children often knew what it was to go to bed with our clothes on that we might escape over the back wall to the magistrates yamen if the angry mob outside the compound, seeking for our lives, should succeed in getting in. One time a sudden downpour of rain scattered the mob, when our case seemed hopeless but for divine help. We would sometimes have to pass through mobs with stones in their hands ready to stone us, just waiting for a leader, humanly speaking only restrained by my Father's ability to joke with them and keep them amused as we passed through, or their interest enlisted in the little white haired foreign devils as they called us.

At ten years of age came the terrible time of separation from my parents when with two older brothers I was left at school in England, not to see them again until I was eighteen. Vacation times were very happy times, for God raised up many loving friends who did their best to Father and Mother the lonely children, so at those times the separation was not felt so keenly. But no one can take the place of her own mother to a girl, and it is this separation that so often makes missionary children bitter against missionary life. I think my Mother's letters were a large influence in keeping up my interest in China as a mission field. She told of the work, of the different friends among the Chinese who were looking and praying for our return, and of the great opportunities for life investment.

I was converted at fourteen years of age, and baptized when fifteen. The following year I began to give much thought as to what my life work was to be. I knew all about the hardships of missionary life; it was not all romance by any means. While I knew that it was what my parents would wish, yet I knew that I must find out if it was what God willed for me. I wanted to be led very definitely so that I might never have any doubts as to my calling.

Christmas 1898 was spent with some friends in Woodford, Essex. It was the place where my parents lived at one time, and while my friends worshipped at another church, when there, I always attended my old church and Sunday School. It so happened that the Church at that time was meeting in a large loft over a stable while certain building was being done. I went alone to the watch night service, and found that I had made a mistake in the time. The building was lighted and heated, but no one was there. I felt that it would be a good time and place to find out definitely from God what He wanted me to do with my life. I went to a back corner and spent the time in prayer, asking for clear leading as to what God wanted me to do. I told Him that I was willing to do anything that He wanted me to do, and that I was only waiting for Him to make clear to me what my life work was to be. As I prayed a voice came just as clear as possible "I want you to work for me in China." I jumped to my feet, looking around to see who had spoken,



as the voice was so clear, but there was no one to be seen. It was the voice of God. I then and there dedicated my life to China and the Chinese, asking God to fit me for my life work. I felt that I had received all that my soul needed, so slipped away home without waiting to see any one or attend the service. From that time on I did all I could to prepare myself for missionary work; taught in the Sunday School, worked in the Christian Endeavour, and worked up subscriptions for missionary magazines in the church. Even at that early I was often asked to speak on China at some small gathering, and never refused; feeling that it was part of my training, and that I could be helping China by so doing. God always helped me to overcome nervousness, and forget self.

My nineteenth birthday was spent on the Atlantic on the way to take special training at the Theological Seminary, Boston. I was married on my twentieth birthday and left for China a month later. Fourteen years of missionary life have brought many varied and hard experiences, but never for one moment have I doubted my call, or regretted that I was a missionary. While living in Korea, I still feel that my first call continues, and that it is the Chinese for whom God wishes me to work.

EDITH M. DEMING.

---

## WHEN I GET TO AMERICA.

When my eight years entitle me to a furlough, and I get to America again, there are two things that I long to do, nay, three, and I dare you to surmise what they are. Deeply flowing are the currents of my desires, and they swell in volume and power as the time of my flight draws nigh. When my impatient feet touch the soil of my dear, native land, I shall admit of nothing more urgent than an immediate departure on my three-fold quest.

My first Mecca will be New York, in which I hope to attain the realization of eight years' tantalizing dreams. When we proudly steam up the bay, I shall be all eager and ready. I shall be standing in the prow with eyes glued upon the gradually unfolding vista of the distant metropolis. While fellow-passengers may be hysterically waving hats, handkerchiefs and arms at the guardian "Goddess," oblivious of all their excusable fervor, I shall be scanning the Battery for a sign that has haunted me these years with greater power than Miss Liberty possesses.

When the crunch of the tired ship against the long pier announces our arrival you will find me at the head of the throng pressing upon the gangway, the very first to be spilled down upon shore and out upon the noisy streets. With hurrying step and anxious mien I shall scan right and left for sight of my eight year's apparition. At last my search is rewarded. Bless my soul! There it is. At last—a banana cart. Yes, a real live Italian too. And the cart just creaking with *real* bananas. For eight years I have suffered of banana thirst like some desert wanderer

suffering for real water. Curses upon these imitation bananas that vex us here in Korea! Nothing less than abortive, withered, dwarfed, spotted, griping fagots that boast of the name "Banana" because of a slight family resemblance. For two years, with nose at half-mast, I passed them by. For two further years I condescended to debate upon their desirability, and for the rest of my terms I have been tempting an indulgent providence by eating of them.

But here is the real thing at last. I cannot constrain myself. "Yabo" I call to the man, "Iriosio." The poor Italian not having shared my advantages with the noble Korean language wots not that I am imperiously addressing him. I compromise and cross over to him, pick up a bunch of twelve or thirteen plump, Florida bananas and in as polite Italian as I can muster under the eager circumstances, say thus; "How mucha da pricah? Huh?" He understands, he takes my money and then beamingly asks; "Wrappa in da papero?" "Annio" I lapse back into Korean again, only to briskly correct myself by levying upon still another language. "Nix cum rous, mein Herr. I mean to eat them, not mail them to my grandmother. Do you versteh?" "He versteht. and I walk off with my prized bunch under my arms, unmindful of street etiquette, street traffic, street policeman, the Woolworth Building or anything else. I have come into my own. Sherlock Holmes could have traced me by the trail of yellow jackets that was left in my rear, even with his eyes goggled and his hands tied behind his back. Never again, you weazened, shameless, Korean banana. I am thru with you!

The second thing I am intending to do will be done further West,—in Chicago. I shall take the old Elevated, as I used to do in days gone by at "McCormick." I shall be one of the throng that alights at the Adams Street Station, and wends its way lakeward to the great temple of Music in the West, Orchestra Hall. I shall press boldly to the box-office, but unlike former penurious, student days, I shall speak up with decision and demand a seat on the main-floor, middle aisle, halfway down, or thereabouts. No "nigger-heaven" for me this time. No, siree! Eight years of "watchful-waiting" for this gala day, entitles me to a bit of extravagance.

I shall arrive early and stay late, and clamor for still more encores. I shall not look too closely to my emotions, but let them run riot if need be, just as the Thomas Orchestra plays upon my heart strings. I can almost hear them tuning up. The violinists are caressing their instruments. The cornetists and other hornblowers are warming up their lips. I can almost see the clarionetists sucking and preparing their dry reeds, tho all down below and out of sight. And now comes the muffled dum, dum of the kettle-drummer, as he tests the pitch of his artillery. Wonder if he is the same lobster that presided in years gone by, always so suave, unconscious of his red nose and florid give-away face.

The curtain rises. Yes, my red-nosed Dutchman is still at his old post. A brief wait and then in comes the conductor. An applause, a bow and short pause, then a tapping on his stand. He raises his baton, and brings it down with a crash, for the whole pack are off on the glori-



ous, thrilling "Introduction to the 3rd Act of Lohengrin." I unconsciously rise to my feet and am about to give a shout. But I collect my senses in time, think better of it and sit down, tho a bit abashed. What emotions will surge thru my breast. What sadness, what sweetness, what gentleness, what gaiety, what fury—all in turn will take possession of me, as that noble organization of skilled musicians will open the sanctuary of the dead and gone masters of music and lead me thru the exalted realms of melody and harmony. I know I shall make a spectacle of myself. I am quite sure I shall attract attention, but I shall not care.

I shall drink to the full and store up the crystal waters until the cistern overflows in tears. Eight years of listening to amateur missionary musicians! God bless their honest efforts. They did what they could, but it was too little. Eight years of canned music, better than nothing, to be sure, but hornless, spiritless stuff after all. Ah, I shall live years in those few brief hours at Orchestra Hall. Many a weary night in Korean hut, many a lonesome trek over Korean passes, many a tiresome jolt on Korean pony will be touched off with the brilliance of Orchestra Hall and made resonant with the reverberating echoes that I shall lock securely in my soul, never to escape.

Finally, I shall move further westward to a growing, large city, where labors valiantly, on behalf his God, an old warrior,—my father. His eye is not dim, nor his strength abated. Many years of service as pastor and preacher have left him tired tho dauntless. The old fire will be in his eyes and the old ring in his voice. I shall want to divest myself of clerical prerogatives and find a seat in the pew, and hear him preach once again. I shall become a child again and listen in fascination as he releases God's thunderbolts. He shall more than ever seem like Cromwell to me.

Then I yearn for the quiet family prayers. The evening prayers, when our large family shall gather around the throne of God as in days of yore. My earliest recollections of childhood go back to this source. My initial, holy aspirations were born in this Bethlehem. In later years, the very memories served to anchor my doubt-wracked mind. I have prayed many prayers, and shall pray many more. But God willing, I hope to taste the mysterious uplift of prayer at that blessed moment, more than ever before. I look forward to that privilege when I shall bend the knee with them and offer up my thanks. It will be a tender prayer, it will be a jubilant prayer, it will be a prayer of renewed consecration. There will be some mention of the spirit that waits us yonder. Of all my hearers, mother will be the most aware of its fragrance and power, for will she not be at the "receiving-end" of God's great "wireless"? I think God will bless us as never before, and our hearts will fuse under the glow of his Divine Spirit and melt together in one tough, unyielding band of eternal family affection. O family-altar, thou art my birthplace. Thou art my Guiding Star! To thee would I return once more and feel anew the spell of thy power.

All of these three things do I intend to do, if God be so graciously inclined to me.

JOHN J. JOHNS.

## THE WORK OF ONE AFTERNOON.

Last Saturday afternoon in company with my laundry woman I went out to visit some sick friends and to invite others to Sabbath services.

The first woman we visited is slowly dying of cancer. Although she has heard something of the Gospel a long time still she is not quite ready to yield all to her Lord. She seemed quite glad to have us pray with her and she said: "I have often looked up towards your house and wished you would come to see me." My conscience smote me for not having gone sooner for I think she was hungering for peace of soul which she hoped I might help her to obtain.

The second home we visited was a very poor home—it seemed little more than a bare shelter from the bitter cold. A rice pot, some little tables, two or three boxes and a little bedding composed the furniture of the room. Two families lived there and the men had no work. Three pinched little faces looked appealingly up to us while their mother told of her hardships and of her determination to be a Christian. She had mastered a small catechism she said and had taught the other woman to read.

Our next visit was into a better home. I did not know the parents but I had taught their little boy in Sunday School. His mother seemed delighted to see me and expressed many thanks for my kindness to her boy. She said she would like to be a Christian but then added in a whisper just what I have heard from the lips of many other Korean women: "my husband will not allow me to attend church."

In the next home were rank heathen and perfect strangers who stared at us and wondered what kind of a person I was and why I had come; nevertheless our invitation to church was kindly received and I hope the tracts we left may bring forth fruit.

We then visited some little girls whom I had known in Sunday School. The eldest of these had now become fourteen, about twelve by our count, and her mother said that because she had reached the age when she could no longer go out on the streets she could not attend Sunday School any more. Of course this was a heathen home.

More than a year ago I was out visiting one day and met a little girl who was in charge of her three year old baby brother whom she carried on her back or led by the hand as he chanced to demand of her. Smiling a "good morning" to them I received the same greeting in double measure and the little girl said: "Where are you going?" To which I replied that I had been to see a sick lady and was then on my way home. "My mother is sick" she said in a very impressive manner and I thought she invited a question so I said: "Where do you live and would your mother like me to visit her?" "Oh yes do come. I'll show you the road; but it is a long way for the lady to walk." As we made our way through the winding filthy alleys the little girl chatted freely and told me how her mother had never been able to walk since the arrival of this little brother and although she could do some sewing



she had to lie down much of the time. "And because I have had to cook and care for my little brother I have not yet learned to read" she added as we entered the humble home. The mother verified the truth of the child's words and expressed a great desire to be well that she might care for her little family. Her husband is a "crier" for a dry goods store. He stands near the building which is on a busy street and calls to the passers-by to buy goods. If he induces some one to buy he gets a per cent on the goods sold; but a failure to make a sale means no wages for the "crier." After some persuasion the woman agreed to be carried to one of our Christian hospitals where she remained some days and came home a much changed woman. So on last Saturday the sixth house we visited was the home of this lady who now claims to be well and able for all her work. She says she attends church every Sunday and that her heart is full of gratitude to God.

In some respects the seventh and last home was the most interesting. A father, mother and three children aged about twelve, ten and seven years composed the members of the family. They live in one little room eight by eight feet and here they do the work by which they earn their daily food. When we arrived the mother had just gone to do a little kindness for a sick neighbor; but she was quickly called and then we all sat on the floor and I tried to tell them something of the Gospel. As the father had been to church a few times it was not altogether new to them and they said my remarks were all true and very good but if they rested on the Sabbath they would certainly starve and how could a man see his little children starve? They make cigarette boxes at seven *sen* a thousand and when they work diligently the whole family can turn out three thousand a day thus earning about ten cents gold a day. To-day the father was making straw shoes for his boy and the mother must do the sewing, cooking and washing for the family so they cannot always work full time. But while we talked the little fingers found no time for rest as more than once the father called out; "Hurry up, hurry up. Don't you know you have no time to be idle?" Were this man physically strong he might get better work though there are many men in Seoul who are not earning so much as he.

Seven visits closed the work of the afternoon. Into every home we tried to carry some message from the Lord and with Him we leave the results of the day's labor.

MARY D. MOOSE.

## THE SPIRITUAL LIFE IN ITINERATING.

When I received this topic from our committee I was immediately suspicious of some little bird. It called up before my mind some scenes among the rocks and mountains of Mangsan, and others amidst the miry paddy fields outside the North gate of Yeng Byen. The committee has asked for facts and not theory. Complying with this request, in my case, means confession and not testimony; a warning rather than a setting

forth of an example. I cannot say with Paul, 'Contend with one another in imitating me,' but must rather say, "beware lest a like affliction overtake thee." Time and time again I have discovered my kinship to Peter the impulsive.

In the first place let us consider the things that tend to break down the spiritual life, the negative things, or as the biologist would put it, the catabolism of the itinerater's spirituality. When I first came to Korea I heard a number of people, who had been in this country long enough to know better, go into raptures over the beauty of the scenery and the joys of country travel. These people were usually women who had taken a trip or two with their husbands during the dry months of the year. After many thousands of miles in all kinds of weather, and on all kinds of four footed and two wheeled creatures, I have found the work of travel, with a few notable exceptions, either full of exasperations or exceedingly depressing experiences, according to the mount you are riding.

The physical conditions to be met call for a rugged body, but yet more do they test the ruggedness of the soul. The Lord has given me the rugged body. Alas! Would that my soul were as rugged! The crawling parasites and hopping pests so familiar to all who have tried the comforts of a kan floor, give me a wide birth; I can thrive on rice and kimchie; but the petty delays exasperate, and the long weary miles and the sunless days in the dark mud huts depress my soul. The irregularity of the life disturbs and robs me of my devotions, resulting in spiritual unpreparedness.

Notwithstanding the drain and strain on the itinerater's spiritual store there are experiences that inspire and uplift. There are June days and there are October days when it is a privilege to spend the day in God's big, bright, beautiful out-of-doors. When June speaks of the resurrection, Christ seems more real; whom October's splendor reminds us that old age as well as youth has its charms, heaven seems just a little nearer. It is a joy at the end of a long, tiresome journey to be able to feel able to realize that with all the dirt and darkness about us we are secure in the midst of friends who love us because they have learned of the love of our Christ. Another source of spiritual strength, is the earnest prayers that we hear offered in our behalf by the native brethren among whom we are travelling.

Yes, there are oases along the way, but one cannot depend upon them to supply the necessary spiritual food without giving thot to preparation for the thirst and heat of the desert road. I have found this figure of food and the dinner table misleading when applied to the question of spiritual preparedness in itinerating. When the morning devotions are neglected some little girl finds me warming my hands by the fire and I am taken off guard and my denial of my Lord is scarcely less vehement than that of Peter. But many times after a refreshing season at the morning watch, a punctured tire, a collision with a donkey, a sudden shower finds one out of touch with the source of spiritual power. It is said of Elijah that, "he arose, and did eat and drink, and went in the strength of



that food forty days and forty nights." We travel faster nowadays than Elijah did, so this figure fails us. We must seek a new figure of speech more fitting to our times. Even now as I read this paper I hear the rumble of the street car in the distance, and am reminded that as soon as the connection between that car and the power house is broken the car stops. It is constant touch with the source of spiritual power that is the all important thing for the one who wishes to meet every delay with a cheerful spirit. The morning watch brightens up the connections, but may leave the switch turned off. Nothing has impressed one more with the need of constantly watching and praying, of being instant in prayer, than the petty trials of itinerating. We can live along in the routine of the offices or class room with a perfunctory and formal observance of those things that are supposed to be for our spiritual good. Not so among the distractions and depressions of country travel. Nothing but a vital and continual fellowship of the spirit will keep me from denying my Lord. It is for this that I am seeking and praying.

VICTOR H. WACHS.

## DEDICATION AND INSTALLATION AT KOREAN CENTRAL YOUNG MEN'S CHRISTIAN ASSOCIATION, SEOUL.

That a new era is just beginning for the Korean Central Young Men's Christian Association is the prophecy made by His Excellency Count Terauchi, the Governor General, in his address at the Dedication of the Boys' Building and Gymnasium and the installation of Hon. Yun Chi Ho as General Secretary.

His Excellency is well justified in his prophecy because the Association has not only a beautiful new three story building in which to carry on its work but has secured the man whom Dr. Mott has spoken of as the religious states man of the Far East to inspire and lead this vast undertaking of winning the young men of the city to Jesus Christ.

Mr. Yun is to have chief responsibility of this work which influences young men to become not only loyal citizens of the empire but faithful followers of Jesus Christ.

He assumes this task in the fulness of his powers and at a time of great opportunity with the hearty and united endorsement of the Koreans, Japanese, and Foreigners of the peninsula.

His acceptance of this position and the coöperation of the Honorary Directors from the Japanese Association gives an assurance of larger achievements and greater progress for the Association movement than it has ever had before.

F. M. BROCKMAN.

PROGRAM OF THE DEDICATION  
OF THE  
BOYS' BUILDING AND GYMNASIUM  
ALSO THE  
INSTALLATION OF THE GENERAL SECRETARY  
AND THE  
INTRODUCTION OF THE HONORARY DIRECTORS  
OF THE  
KOREAN CENTRAL YOUNG MEN'S CHRISTIAN ASSOCIATION  
TO BE HELD  
SATURDAY, MAY 6TH, 1916 AT 3 P.M.

1. National Anthem.....The Korean Band
2. Praise God from Whom all Blessings Flow...Led by Ewa School
3. Opening Prayer.....Rev. E. M. Cable
4. Scripture .....Hon. Yu Sung Joon
5. Opening Remarks...The Chairman ...Rev. Hong Chong Sook
6. Dedication and Installation..... Rt. Rev. Bishop Trollope
7. Response and Introduction of Honorary Directors. Yun Chi-Ho
8. Response from the Honorary Directors. Chief Justice Watanabe
9. Music..... The Korean Band
10. Address, His Excellency, Count Terauchi, the Governor General  
(By his Representative)
11. Presentation of the Keys in Behalf of the American Donors...  
.....Hon. R. S. Miller,  
American Consul General
12. Address in Behalf of the National Committee.....Mr. S. Niwa
13. Address in Behalf of the International Committee.....  
.....Mr. G. S. Phelps
14. Address in Behalf of the Korean Gentry.....  
.....Viscount Cho Joong Ung
15. Closing Prayer.....Dr. O. R. Avison.

## ITINERATING ACCESSORIES.

### III.

#### THE DONKEY.

The itinerating missionary is called to travel in all kinds of weather, over all kinds of roads and by all kinds of conveyances. The writer has had plenty of experience with all three of the genera mentioned above. For many years he itinerated in a very extensive field where, for him at least, walking from group to group was impracticable so it was only a question as to what manner of conveyance should be chosen. Some missionaries prefer "Shanks' mare," but the writer always considered that too poor and tiresome a steed for the long pilgrimages that he was compelled to make. He was not anxious to make a record for miles walked in a day or month. He knew that there were others in the country who could easily surpass any record that he might make along that line, so he gave up before trying. But he did feel that he could ride as far as the next man. He once walked a hundred "li" in one



day through the mud and snow and "swore" that he would never do it again and he has kept his oath. He preferred to conserve his strength for the work of the Lord instead of spending it on the road and then he in no condition to be of service in his ministry to the people to whom he was going.

I (the same as 'he' above) rode the pack for a few years, that being the customary method of travel in this part of the country when I made my advent. The long days of travel, the constant effort necessary to maintain one's equilibrium on all sorts of swaying steeds, and the frequent loss of said equilibrium when the "mapu" would suddenly stick a prick in the beast from behind without giving warning of his intentions either to the horse or his rider, thus resulting in the loss of my ministerial dignity as well as some highly prized epidermis, finally led me to seek some safer, saner and more comfortable method of locomotion. The bicycle was tried, but, after taking turns of riding and being ridden by the machine while dragging my weary steps through mud and slush, I abandoned these man made machines as being too dependent on the condition of the roads and weather and at length found the method that satisfied me for a decade.

His name was Jack. His voice was not musical nor his ears touchable. But for a decade he was the faithful, uncomplaining, ever-ready companion of my travels. The long hours necessarily spent on the road ceased to be a night-mare to me and I even looked forward to them with pleasure, and that, for one reason. His pace was so gentle that I discovered that I could read a book while riding along, without detriment to my eyes. Thereafter I saw very little of the country through which I passed as my eyes and mind were occupied with the book in my hands. I read history, biography, commentaries, magazines and studied languages, for several hours a day. It was, indeed, about the only time I got for general reading and mental improvement. I never kept a record of the number of volumes read in this way but the number was considerable each year. While at home or while visiting the churches there was and is always so much to do that very little time can be secured for general reading. And so it was that the former dreary hours in the saddle became a pleasure and means of self-improvement.

The only disadvantage that I found with the donkey was that he was not large enough to carry me over the mountain passes. But though he could not carry me over the mountains, and would always stop at the foot of a hill as if to invite me to dismount, and if I was slow about it, look around to see the reason for it, yet he was always willing to assist my upward progress by allowing me to hold on to his tail. This may seem to have been an imposition on the good nature of the beast but one is willing to take advantage of most any help when it comes to climbing those sky-scraping passes that so frequently impose themselves between one and one's objective.

The donkey is much easier to keep and therefore much more economical than the horse. If he casts a shoe somewhere out in the mountains it is easy to find a smith ready to shoe him whereas the same smith,

in nine cases out of ten, would not be prepared to shoe a horse. Never once in that decade, as I now remember, was I ever prevented from taking a trip or even delayed by reason of the unpreparedness of the donkey. Therefore as the daily companion of the itinerating missionary in his round of the churches, in all kinds of weather and over all roads, I would vote the blue ribbon to His Asinine Majesty.

CHAS. F. BERNHEISEL.

## THINGS KOREAN.

### I. GENESIS OF THE KOREAN PEOPLE.

Some one, years ago, accused the Koreans of being the Lost Ten Tribes. No one believes it but some of their customs would lead one to believe that perhaps centuries ago they had some contact with the whole Twelve Tribes. Note their Lunar First Month customs.

On the evening of the 14th of the First Month (Cf Lev 23 : 5) the night of the Passover (?) at midnight, they throw out from each house a little straw man, believing that if they do, all trouble due to come to them the next year will pass over to the little man. He is Korea's only Redeemer. If possible, they throw him out at a cross roads—at the Sign of the Cross. No one goes out that night. They lock the door, and stay indoors, even taking their shoes into their sleeping room. Before going in, they in Seoul tie a scarlet thread to the door knob. That night they eat bitter herbs.

Their Lunar first month is two months earlier than the Jewish First Month, but the name is the same. These customs far antedate the missionaries. Who taught them?

### II. TWO BIBLE WOMEN SETTING THE PAGE.

Two Biblewomen of my territory whom I sent out in December returned a few days ago reporting that they had held fourteen all-day Bible Classes of four days each. Between the places they travelled on foot carrying their blankets, an average of ten miles. On the way out they made 50 miles in two days, and several days they went 20 miles. One of them was not accustomed to walking, and her feet were blistered and bleeding the first night out, but she stayed by it to the end.

### III. KOREAN LEPERS "GOING ONE BETTER."

There are 40000 lepers in Korea it is estimated. They live mostly in the lowlands of south Korea. There are two asylums for them, both financed by "The Mission to Lepers In India and the East," one is at Fusan and is managed under a Committee of the Australian and North-



ern Presbyterian Missions, and the other is under the Southern Presbyterian Mission at Kwang Ju.

On a recent visit to Kwang Ju, I went out to preach at the leper hospital. There are 122 patients, about 40 of them women.

The doctor asked me to give a lecture somewhat different from an ordinary sermon so I talked on Amos.

As we were going back home one of the women overtook us and said to me, "Pastor! Was Amos the father of the prophet Isaiah?" I wonder how many American Christians could answer that question. The names are the same in Korean. I had not even referred to Isaiah or his times in my talk. I had mentioned the golden calf supposed to have been the cause of Amos' prophecy. The woman asked also, "Was that the golden calf set up at Bethel by Jeroboam?" Can *you* answer that question?

The doctor says that the lepers study the Bible every possible moment. It isn't hard to believe it after hearing questions like that.

#### IV. "A LITTLE CHILD SHALL LEAD THEM."

The little five year old son of one of my Christians has learned to say grace at meals. Recently they had warmed-over rice for supper. When he sat down he at once began to eat. His father rebuked him for not saying his prayer. "Why! do you say grace over warmed-over food?" he asked. They had prayed over that food already once that day.

A Northern Pres. Evangelist.

#### V. THE WOMEN LEPER JOY-GIVERS.

Should anyone be low in spiritual joy and enthusiasm a visit to the Leper Hospital at Kwang Ju is recommended as a tonic. The joy that radiates from some thirty faces one meets there, of women just out of despised heathen conditions, will convince the most skeptical that The Light of the World shines there. Divided into four classes, as they increase in their knowledge of the Scripture, these poor women study an assigned part of the Bible each week, and do it so thoroughly that they narrate the minutest details of the narrative in answer to interrogations on Sunday. One by one, Mr. Talmage has them stand and tell a part of the story, only interrupting to have the next take it up. Class No. 1 has reached the middle of I Samuel. No. 2 is not far behind, No. 3 is in Exodus, while the new comers are learning Acts of the Apostles.

These who have no hope and no cleanness for this world, have proven that a clean heart and a hope for eternity really give a joy and a life worth while. "My meat is meat-indeed."

J. C. CRANE.

## VI. FOLKLORE, —THE CRYING SEED.

We do not know whether botanists generally are aware that the tree scientifically known as the *Saphora Japonica*, if it lives three hundred years, will, from that time on, bear each year a "crying seed." Of course it bears thousands of seeds each year but only one of them will be able to cry. If anyone is so fortunate as to secure one of these and eat it, he will be ten times as bright as ordinary men. That is why Yun Hayng-in of the eighteenth century was such a remarkable scholar, and others might be named. But the trouble is that every year the magpies secure "the crying seed" and do not give us poor humans a chance. This is why the Koreans say that magpies have more sense than any other bird.

There is only one way to secure a "crying seed" and it takes time and patience. When the late summer comes and the seeds are forming, the tree must be covered with a net to keep the birds away. When the seeds are ripe they must be picked by hand with utmost care. Take them into a room, divide them into four parts, and put the separate parts into the four corners of the room. Just at midnight the "crying seed" will cry and you can tell which corner it is in. Throw away the seeds in the other three corners and on the following night divide the remaining seeds as before and listen for the cry. After a couple of weeks you will, by a process of elimination, discover which is the valuable seed, and having found it, swallow it immediately. You will never hear the end of it.

*Korea Review.*

## THE KUNSAN MEN'S BIBLE INSTITUTE.

The Lord has begun to refresh us whereof we are glad. Notwithstanding the economic pressure that is bearing more and more heavily upon the Koreans, two hundred and thirty attended the Kunsan Men's Bible Institute. They furnished their own food and prepared it. The Mission furnished dormitory with light and fuel.

The earnest purpose of the men to seek God's favor was especially shown by their faithful attendance upon the prayer meeting held just before daybreak. Dr. W. L. Swallen who came to us from Pyeng Yang lead these meetings very effectively. Each of the six grades had three hours of instruction in the Scriptures. The evening meetings were of a more popular nature.

Judging from the show of hands daily family worship is generally held. The need of more and better Sunday Schools was emphasized and many indicated their purpose of working for the same. The "Day Contribution" amounted to 1022 days (*i.e.* week days to be devoted entirely to publishing the Gospel).

A framed photograph and a banner were given according to announcement to the church sending the largest number to the Institute. The zeal of the church sending the largest proportion of its male members



was also recognized in the same way. The banners are to be contested for annually. In the Leaders' Conference (Presbytery in embryo) which followed, many minor matters of administration received attention.

The questions on Mark's Gospel, given out last year, had been answered perfectly by four men. Questions on Luke's Gospel were given out. Now the men have gone back to face conditions in their homes and churches. May his grace be sufficient for them!

W. B. HARRISON.

#### QUESTIONS ON MARK'S GOSPEL, USED AT KUNSAN MEN'S BIBLE INSTITUTE.

1. Did Mark ever see Jesus?
2. How many kinds of parables are there in Mark?
3. How many kinds of miracles are there in Mark?
4. Who was it that ate grasshoppers?
5. How many lepers were cleansed?
6. Who slew John the Baptist?
7. Where and how long did the 5000 eat bread.
8. When did Jesus come walking over the water?
9. How many baskets were left after the 4000 were fed?
10. What do Christ's followers receive?
11. Who saw the Transfiguration?
12. What did Christ say about children?
13. When and where did Christ whip men with a cord?
14. Which is the great commandment in the law?
15. Where are we told of a man carrying a pitcher of water?
16. Who followed Jesus to Gethsemane?
17. Jesus was tried before what three men?
18. After the Crucifixion what was done with Christ's clothes?
19. What were the several sayings of Christ on the cross and which was the last?
20. What was Christ's last commandment?

### CORRESPONDENCE.

Seoul, Korea, May 3rd, 1916.

My Dear MR. DE CAMP,

Printed Reports of all sorts come to our desks, and it is all too easy to put them aside to be read in the "more convenient season" that never comes. Anyone who does this with the 1915 Report of the British and Foreign Bible Society's work in Chosen will make a mistake. May I ask you to call the attention of readers of the "Korea Field" to it.

The book is itself a novelty, being printed on Korean paper, by Korean workmen, in the Industrial School of the Central Y.M.C.A. The illustrations are from Korean blocks, and are in the native style, which

makes them most vivid. I do not remember a better village scene than the one called "Colportage and Cooperage" on page 16.

The report of colportage on the final pages ought to be carefully looked over by every missionary. When 33 men in various parts of the country have each sold over 5,000 portions of the Bible in the past year, and one has passed the 8,000 mark, why are so many hanging around the 2,000 point? That is a question that needs to be answered, and I know one colporter in my charge who will have to do some diligent explaining.

The totals for the year are better in every way than ever before. 809,000 portions sold means that one person in every 20 in the whole country received a copy of some part of the Bible. A few years of that will put God's word into literally every house in this country. I wonder if that can be said to-day of some of our home countries? I should hate to be asked the question.

If space permitted, I could quote any number of striking incidents, but my purpose is to get people to read this excellent Report for themselves, so I will pass on only this one sentence; "The one thing that struck me, a new-comer in Korea, was the *well-thumbed appearance* of the Bible in Christian homes." To get the Bible into the hands of unbelievers, who feel that if they are to get their money's worth they must read the strange book they have just bought, and to supply Christian homes in all the far-off nooks of this mountainous land with the one book that they really care to read, this is a work that the angels might covet, and in which any servant of the Lord can be glad to have a share.

Sincerely,

E. U. KOONS.

---



## NOTES AND PERSONALS.

Mr. George A. Gregg, who left Seoul for furlo in America, early in January, has reported from 164 Cumberland St., Toronto, Canada, his native city, his safe arrival at that place. Mr. Gregg avers that he still remembers and loves his Seoul friends and trusts they will reciprocate, etc. However, he assured us that his further remarks were not for publication.

---

Mrs. W. E. Smith, of Pyeng Yang, and her two daughters, sailed from Yokohama for the United States on the 25th of March, especially for the benefit of the health of the elder of the children. The father, with the son, may follow later.

---

Dr. and Mrs. T. H. Daniel and their six children, late of Chunju, established themselves as members of the missionary community of Seoul, early in April. Dr. Daniel has been appointed by his Mission, Pres. So. to serve for fifteen months on the staff of the Severance Hospital in Seoul, when they will take their regular furlo, after which it is hoped and expected that they will return to Seoul and that the connection with the hospital will become permanent.

---

Dr. and Mrs. R. Grierson, during April, enjoyed a family reunion with their daughters during the Spring vacation of the School at Pyeng Yang, with which the girls are connected as pupils, at the home of Mr. and Mrs. Hugh Miller, in Seoul, greatly to the pleasure, also, of the Seoul foreign community.

---

Mr. Yun Chiho has been elected General Secretary of the Korean Y.M.C.A., Mr. F. M. Brockman, who has hitherto been discharging the duty now devolving on Mr. Yun, will become Honorary General Secretary. It is said to have been agreed between the Korean and Japanese Associations that they shall each appoint three honorary members on their boards of directors.

---

The new building, including gymnasium, at the Y.M.C.A. has just been completed and a special department for the boys inaugurated under the competent leadership of Mr. Barnhard, who has recently arrived from the United States and taken charge of the same, which arrangement which will largely contribute to the efficiency of the institution on all of which we felicitate the management.

This new building was dedicated May 6th, 1916.

---

Samuel Dunlop Crothers was born into the home of Rev. and Mrs. J. Y. Crothers, in Andong, April 15, 1916.

---

The steamer on which Rev. C. N. Weems and family were booked to leave for furlo in the United States June 29th, struck a rock, and was disabled so that their departure will be delayed until July 18th.

---

Rev. and Mrs. D. M. Lyall, of Masampo, recently left Korea for Australia, on regular furlo.

---

Dr. and Mrs. Wm. M. Baird left Severance Hospital for their home in Pyeng Yang, in April. Mrs. Baird is reported as greatly improved in health.

---

# NEW BOOKS. NEW EDITIONS.

The KOREAN RELIGIOUS TRACT SOCIETY is pleased to be able to announce continued additions to its stock of Korean and Japanese religious publications.

Catalogue  
Number.

## THE LATEST KOREAN PUBLICATIONS.

Price.

389	A NEW COMBINED HYMNAL & NEW TESTAMENT being the No. 4 type Hymnal and No. 5 type Eunmun New Testament in one volume. Most attractive. Half-leather... ..	1.00
390	do. do. Full leather circuit ... ..	1.60
391	do. do. Best leather yapp ... ..	2.75
181	"LIFE OF JOHN WESLEY" 요한웨슬레내핍적 by Rev. Nehemiah Curnock; trans. by Rev. J. R. Moose. 1st edition ... ..	.12
300	"THE SHORTER CATECHISM" 성경요리문답 trans. by Rev. J. S. Gale, D.D. Fourth edition ... ..	.05
251	"THREE HUNDRED BIBLE STUDIES" 성경연구삼백목데 by Kimn Chong Sang. The first edition sold out in less than a year. Second edition... ..	.30
291	"THE ESSENTIALS OF CHRISTIANITY" 성교총론 by Rev. H. G. Sheldon, D.D.; trans. by Rev. C. S. Deming, S.T.D. This book has been specially prepared by the author for Eastern readers. A most important book. 1st edition... ..	.30
182	"EMINENT SAYINGS AND PROVERBS" 보비로온말 by Kim Yi Kwan, Extracts from the Bible, Confucius, Mencius and Occidental proverbs. First edition ... ..	.04
292	"NOTES ON EVIDENCES OF CHRISTIANITY & THEOLOGY PROPER" 신학공과 by Rev. W. D. Reynolds, D.D. 1st edition. ... ..	.14
293	"TRUE RELIGION'S ONE SOURCE" 천도일원 by Kim Byung Cho. Shows that God has not left the nations without evidence of His existence, and that He is the one source of the knowledge the Truth. Mixed Script. 1st edition ... ..	.07

## STATIONERY & SUPPLIES

### FOR MIMEOGRAPH AND TYPEWRITER.

Underwood type ribbons. Purple, black and bi-color ... ..	each	2.00
Carbon paper for duplicating. Purple and black ... ..	per sheet	.08
Note-paper for typewriter. Foreign bond, quarto... ..	100 sheets	.65
Extra thin paper for manifolding, quarto ... ..	100 sheets	.30
Japanese paper for use with mimeograph, or for copies of correspondence. Large quarto ... ..	1,000 sheets	.80
Foreign paper for use with mimeograph, etc. Quarto... ..	100 sheets	.15
Mimeograph wax stencil paper for handwriting. No. 3 ... ..	100 sheets	.75
do. do. do. best quality... ..	100 sheets	1.50
do. do. do. No. 4 ... ..	100 sheets	1.00
do. do. do. best quality... ..	100 sheets	2.00
do. do. do. for typewriter. Per quire ... ..		2.00
Mimeographs, complete, with supplies. No. 3 size ... ..		10.00
do. do. No. 4 size ... ..		12.00
Mimeograph Ink, Rollers, Stylus, etc. at various prices.		

## KOREAN RELIGIOUS TRACT SOCIETY,

GERALD BONWICK, *General Secretary.*

CHONG-NO, SEOUL.



# Y. S. LEW

## CONTRACTOR & BUILDER

### SEOUL.

Telephone 2446.



Look for the **RU-BER-OID Man**

*We carry a full stock of the following:—*

*Ru-ber-oid, Kaloroid, and other products of the Standard Paint Co. Wilkinson, Heywood & Clark's Varnishes, Stains, Paints, and SYNOLEO the new washable distemper.*

*Sargent & Co.'s hardware, locks, butts, sliding hangers and building sundries.*

*Elmer Moody Co.'s high-grade mill-work. Oregon pine five-cross panel doors.*

Estimates furnished and correspondence solicited in English.

Insure your Houses and Goods against loss by fire!!!

## THE NEW ZEALAND INSURANCE Co., Ltd.

**AGENTS FOR CHOSEN.**

**L. RONDON & Co., Seoul.**

Travel and Tours in the Far East by Rail or Steamers, and to the principal Capitals of Europe in **TWELVE DAYS** by the

### GREAT TRANS-SIBERIAN

Information and tickets supplied by

**L. RONDON & Co., Seoul, Agents.**

Are you going to any point in America across the Pacific? We shall be pleased to give you any information and provide you with the necessary tickets.

*Agents for the*

### TOYO KISEN KAISHA.

**L. RONDON & Co.**

# THE AMERICAN BIBLE SOCIETY

CARRY A FULL STOCK OF

Korean, Mixed Script, Chinese, Japanese and English Scriptures, and raised characters for the Blind. Scriptures in other languages supplied on order.

We are ready to furnish Scriptures to Missionaries for sale or can furnish money for the support of colporteurs and Bible women.

SEND FOR PRICE LIST OR BETTER

Call at the BIBLE HOUSE.

Make this your headquarters while in Seoul.

**Y.M.C.A. BUILDING,**  
**Chong No.**

Telegraphic Address:

"BIBLES" SEOUL.

---

## **K. KONDO & Co.,** **COAL MERCHANTS,** **SEOUL.**

*Special Agents for South Manchurian Railway Co.*  
(Coal Sales Dept.)

*Forwarding Agents for Goods by Land and Sea.*  
*Mining Supplies a Speciality.*

---

Special Terms to Missionaries.

Telephone No. 835.

1-chome, Gishudori, SEOUL.

(OPPOSITE STANDARD OIL Co.)

---

## **C. H. TOM,** **LADIES' & GENTLEMEN'S** **TAILOR & GENERAL OUTFITTER.**

Just removed to larger  
**NEW PREMISES**  
next to Chosen Hotel.

A great variety of Cloth  
in Stock to be  
sold by the yard.

**2 Chome, Hasegawa Cho,**

Telephone No. 971.

**SEOUL.**



# Dr. DAVID E. HAHN,

## DENTAL SURGEON

— SEOUL, KOREA.

### Office Hours:

9—12

2—5

PHONE 2290.

Please write or wire in advance for appointments.

# MEIDI-YA CO.

SEOUL BRANCH:

HONMACHI 2 CHOME, SEOUL.

(CHIN KŌKAI.)

## GROCERS & GENERAL MERCHANTS.

TELEPHONE

Nos. 212 and 1722.

Transfer Account (Furikae Chokin)

Keijo No. 44.

Orders from the interior will be attended to promptly, special attention being paid to packing and safe delivery.

# THE DAI-ICHI GINKO, LTD

(FORMERLY THE FIRST NATIONAL BANK OF JAPAN.)

ESTABLISHED 1873.

CAPITAL, Subscribed ... ..	Yen 21,500,000
„ Paid Up ... ..	„ 13,437,500
RESERVE FUND ... ..	„ 9,350,000
DEPOSITS ... ..	„ 93,000,000

HEAD OFFICE: TOKYO.

SEOUL BRANCH: HONMACHI 2-CHOME.

Tel. Nos. 11, 611 & 2317.

# THE BANK OF CHOSEN.

(FORMERLY THE BANK OF KOREA)

---

Capital Paid up ... .. Yen 10,000,000

---

**GOVERNOR.**

K. SHODA, Esq.

**DIRECTORS.**

R. MIZUKOSHI, Esq., T. MISHIMA, Esq., Y. KIMURA, Esq.

---

## HEAD OFFICE, SEOUL.

TELEPHONE Nos. 331, 332, 1260, 1261, 1613.

---

### BRANCHES:

#### KOREAN BRANCHES

Chemulpo, Pyongyang, Wonsan, Taiku, Fusan, Chinnampo  
Kunsan, Mokpo, Masan, Shinwiju, Hoilyong, Ranam.

#### MANCHURIAN BRANCHES

Antung, Mukden, Dairen, Chang-chun,  
Szu-ping-chieh, Kai-yuan.

#### HOME BRANCHES

Tokyo, Osaka.

---

*Every description of general banking and exchange business  
transacted.*



# YE OLD CURIO SHOP

*directly opposite the main gate of the Chosen Hotel,*

**SEOUL.**

W. W. TAYLOR, *Proprietor.* KIM SANG EURN, *Manager.*

*A complete line of Things Korean carried in stock.*

We are anxious to get into touch with Missionaries in the country who have charge of School

## INDUSTRIAL & SELF-HELP DEPTS.

as well as with Koreans who have some special product to dispose of. We are trying to place

## KOREAN MANUFACTURES

on the home markets and solicit your assistance and suggestions.

*Address :—Hasegawa-cho, SEOUL.*

*Phone 1539.*

# The Seoul Garage and Sales Co.

*60 Hasegawa-cho, SEOUL.*

TEL. No. 2183.

We carry in stock 28 x 3 Motor-cycle Tyres, Smith Motor Wheels All kinds of Repair work undertaken.

**Cars for rent night and day.**



## UNDERWOOD TYPEWRITER DEPT.

We have been appointed Agents for Korea and carry a stock of No. 5 Rebuilts and New Machines, as well as accessories.

## COMMISSION DEPT.

Eighteen years' connection with this market places us in a position to offer our services to the public. If you want to sell or buy get in touch with us. Nothing too big or small.

W. W. TAYLOR, *Proprietor.*





*The Indispensable Ally of Missionary Societies*

IS

# THE BRITISH AND FOREIGN BIBLE SOCIETY,

It provides the Scriptures in every great tongue of mankind, besides several hundred lesser languages and dialects of the world.

Its organized channels of circulation ramify far and wide. It has experienced agents in fifty different States, and maintains depots in nearly a hundred of the chief cities of the earth.

Its KOREA AGENCY provides Scriptures in all the languages spoken in the Empire and maintains a staff of 200 Bible-men and women. The Agency circulated 826,635 volumes of the Holy Scriptures in 1915.

It relies upon lovers of the Bible for that support which it urgently needs.

Gifts for the Society's work may be sent to the Agent in Seoul, Mr. Hugh Miller, or to the Secretaries,

146 Queen Victoria Street,  
LONDON.